The Bombay Guardian.

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WEEKLY REVIEW.

—Three Brahmins, one of them Station-master of the G. I. P. R. at Wurrungaum, have been convicted of robbery and sentenced to a term of hard labor. We last week referred to a case of counterfeiting and forging, in which a Brahmin was principal and a courtezan one of his agents. The gang of forgers and swindlers who are now being tried at Poona are mostly Brahmins. These instances very strikingly illustrate a remark of the *Indu-Prakash* last week that "there is nothing in all the world so dear to the Brahmin as his honor."

—The petitions forwarded to Government for remission of the sentence imposed at Sholapore upon the parties concerned in the recent riot, have been considered, and, after due enquiry into all the particulars of the case, dismissed.

—The conduct of the reigning Sultan of Muscat in assassinating his father, has been imitated by the Khan of Khelat. The deed of the latter is a little less atrocious than that of the first, since it was his father-in-law that he murdered. He invited him to dinner and 'seeing him single and unprepared put an end to him in a cowardly manner.' *He has not*, it appears, *forfeited the countenance of the British Government.* The Brahoee tribe and adherents of the murdered chief, have sworn vengeance.

—We have been startled this week by the news of Garibaldi's imprisonment. Naturally enough there has been a demonstration at Florence, in consequence; but the King of Italy seems determined to put down the attempt to revolutionize Rome. The woman is still sitting upon the beast.

A Prospectus informs us that there is to be an Agricultural Exhibition at Mahiji Fair, Khandeish, February 23-28, 1868.

Our readers will, we think, be interested in some extracts from a private letter received from the Rev. Dr. J. Murray Mitchell, by last Mail:

"Dundee at this moment is all excitement as the British Association for Science commences its meeting there two days hence. I mean to attend and glean all I can of scientific *facts*. As to scientific *theory* I find our great *savans* weak as other men; often rash enough in their conclusions, dazzled by splendid generalizations. 'The meek will He teach His way'; humility, patience seem as necessary for the true knowledge of nature as for the knowledge of the kingdom of heaven. I believe that the celebrated dictum of Newton, *Hypotheses non fingo* is one of fundamental importance both in science and chronology, and one greatly forgotten in both.

"I once thought of going across to Amsterdam to attend the Evangelical Alliance, but I find it difficult to get away. I see some extracts in *Christian Work* from a paper of M'Cosh's which will interest you; and doubtless, when they are published, many other papers will be found full of valuable matter. I am struck with M'Cosh's views—still more strongly expressed at a meeting in London in April last—of the shifting character of philosophy in these days. Systems that seemed all powerful twenty years ago, are gone and almost entirely forgotten. And I doubt not that it will be so in India with your philosophized forms of Hinduism as maintained by the *Brahma Sabha*, &c. Perhaps, very much time may not be spent in overthrowing systems which are essentially useless and must fall of themselves."

Mr. Moncrieff, M. P. has published in the *Weekly Scotsman* a reply to the letter of Bishop Colenso to which we referred last week. He conclusively shows, by reference to the Bishop's writings, that he was justified in speaking of them as he did. The letter is writen with equal courtesy and force of logic.

We have been favored with a copy of "*A Paper on the Legal Position of the Church in India.*" The title is a misnomer. The paper is about the legal position in India not of the Church, but simply of that important branch of it which is known as the Church of England. From a note by the author (the Hon. Mr. Justice Gibbs) we learn that he was requested to prepare the Paper at a Meeting establishing the Bombay Church Union, in April last. As we do not remember to have heard before of this Church Union, we presume it is not a Union of Christians generally, but of members of the Church of England, and is, we suppose, restricted to those who hold what are called High Church views. Mr. Gibbs comes to the conclusion that Bishops in India have only such powers as the Letters Patent grant, viz: "Power to confer the order of Deacon and Priest, to confirm, and exercise other episcopal functions within the See; to grant licenses to Ministers and Chaplains of the Church of England; and to visit the clergy of his diocese with the jurisdiction that may be requisite." But this is not all; we read with much interest that the Bishop "has full power and authority to call before him the aforesaid Ministers, Chaplains, &c. and to enquire, by witnesses to be sworn in due form of law, and by all other lawful ways and means by which the same may be best and most effectually done, as well concerning their morals as their behaviour in their said offices and stations respectively." We believe, on common report, that there have been occasions when the Bishop might well have exercised this authority. The Bishop has further the power to punish and correct the aforesaid Chaplains and Ministers, by deprivation, suspension, censure or other correction. The Bishop's Court, however, has not the power to coerce the attendance of witnesses, and so practically, nothing comes of all this assignation of power. It might be considered that it cannot be the aim of the law to stultify itself, and in giving a power it really gives whatever is necessary to the exercise of that power. Mr. Gibbs thinks the power to cite witnesses, might be given to the Bishops' Courts in India; and that an Act might be passed to simplify the disposal of matters of Church discipline.

We are glad to learn that a new church edifice is to be constructed at Girgaum in connection with the Church Missionary Society. It has been designed by W. Emerson Esq., and is to be commenced immediately. The estimated cost is Rs. 53,000: about Rs. 43,000 have been collected. It is intended to hold Sabbath services in English twice (11 A. M. 6 P. M.) and in Marathi twice (8 A. M. 4 P. M.) and other services during the week. The establishment of a church in that neighbourhood will meet an existing want. We trust that it will not be long before the Rs. 10,000 wanted, shall have been furnished. Donations will be received by the Rev. T. K. Weatherhead, Treasurer, or they may be placed to his credit in the Oriental Bank Corporation.

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THE EXPEDITION.

"*If thy presence go not with us, carry us not up hence.*" *Exodus* XXIII., 15.

Newly brought out of the darkness of Egypt these Israelites were in many respects grossly ignorant men. Yet, though they were separated from this enlightened age of ours by more than 33 centuries, they were in some things wiser than the men whose conspicuous wisdom is undertaking to guide the thought of our time. They believed in One who was greater than Nature. That he had uttered himself in nature, they admitted; but they did not think that he had poured all his power, wisdom and goodness into nature so that he had nothing more at his command; did not think that he had fettered himself with the adamantine chains of existing laws, and described a circle beyond which he could not go. They saw and felt that they themselves had individually power to alter the natural course of events; as free agents they could interpose between causes and effects, and give new directions to natural movements; there were doubtless beings of greater power and sagacity, able on a grander scale to take existing things as clay into their hands and mould them to other images; could it then be that He who was above all and before all, the omnipotent and the omniscient, was so deprived of liberty and power as that he could not answer prayer but had to refer his suppliants to the laws of nature? Why this would be to say that God once lived and gave life to his creatures, launched the universe upon the ocean of time, despatched the train of worlds upon the rails of unalterable law,

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lived once to create and organize all things—and has never lived since. Even the heathen, when they stripped God of qualities, did it only in the intervals between the successive creations. The Israelites believed in a God who was able to control his own works; who in giving man freedom, had kept it also for himself, that as the God of providence and the moral Governor of the world, he might bring the treasures of his wisdom to bear in the correcting, thwarting, aiding and reward-of men. So they said, 'If thy presence go not with us, carry us not up hence.' It is not enough that we should have the best of such means and appliances as nature and experience may give; we care not to enter upon this expedition unless we have the assurance that thy favor and thy guidance are to be accorded us. We know that there is no skill, no strength, no sagacity of man that can take account of all possible contingencies, and that a single one out of the many undreamt of issues may make havoc of us all. We need to have an understanding with him without whom nothing whatever has leave to be, or can retain its leave; we need to have a Friend on the throne which is over all; and we believe that it is not a vain thing to seek in Thee such a friend and such an ally. We stake all our hopes of success on thee. Let us ever know that our cause is thine; that we go with thine approbation and by thy direction. Selfish and unhallowed men may undertake to counsel us, and seek at our expense the accomplishment of their own paltry ends; but be thou our Supreme Leader and Commander, and baffle all schemes but thine own.

If, nationally, the propriety of subordinating our plans to those of God, and of seeking a guarantee of success in his guidance and favor, be overlooked or proudly denied, let each Christian who is called to go forth at this time, seek grace to say with the patriarch, If thy presence go not up with me, carry me not up hence. Let me not take a step in this matter without prayer and without thy word to rest upon. Amid the confusion and distraction of a multitude of novel engagements, in the midst of new scenes and new associations, deprived of Christian companionship and the means of grace, with anxieties about the absent, doubts and fears about the future, knocking at my heart, let me have an abiding sense of the presence of Him who is not merely with his collective church unto the end of the world, but is with every individual believer, to cheer, sustain, admonish, discipline and purify him through all the days of his pilgrimage.

That the presence of God thy Saviour may go with thee, believing wayfarer, take the counsel which I venture to give thee.

Consecrate thyself to him. Do it without any reservations. Keep nothing back. All that thou hast is his; whatever is dear to thee, whatever is a matter of solicitude, be willing to leave it in his hands. Resolve to be satisfied with his will, even though it should take to itself forms and disguises little thought of. My meat is to do his will, said Christ; and he can recommend thee no better meat. Seek to find satisfaction in the simple thought that the thing which occurs to thee is the choice of his kindly and wise will; get at this core of it; and however startling or painful may be the external look, it shall be to you a messenger bringing myrrh and incense from your heavenly Father. Was David sent with refreshments to his brothers in the war? the good Shepherd himself will be with you in your journeyings and conflicts to refresh and bless you, if you do not look coldly and mistrustfully upon him. If lying down under the juniper tree, you angrily refuse to believe that any good can come to you there, you will lose, oh how much. Without faith it is impossible to please God; and the faith you want is that which will teach you that He who spared not his own Son, *is actually* with him *giving* you all things that are expressive of love. Can we not remember nights when we lay down in physical torment anticipating a succession of wretched hours, and rose up with wonder at the unspeakable joy which had been ours through the realized and living presence of the Saviour? Let us utilize these memories. Let us resolve to see divine love in every thing; resolve that nothing in the folly, oppression or cruelty of man, in the discomfort, strangeness, severity of circumstances, shall separate us from the love of God, solidified in promises, so to speak, and packed away in our heart, to be melted daily by the Holy Spirit and diffused in heavenly fragrance without diminution of our store.

THE AGE OF MAN.

We have been much interested in a work by Professor John Kirk, entitled "*The Age of Man Geologically Considered, in its bearing on the Truths of the Bible.*" He passes in review, in a masterly manner, the arguments advanced by Sir Charles Lyell in favor of the opinion which assigns an immense antiquity to the human race. Successive chapters are devoted to the argument from the Growth of Peat; that from Mud; the Contraction of Lakes; Beds of Gravel and Sand; Formations from Ice; the Glacial Period; Upheaval and Subsidence; Deposits in Caverns; the argument from Trees; Extinct Mammalia; Shells; Molluscs; Skulls; Languages; comparative Physiology; and History. There is a chapter on what he calls the Vision of Creation, embodying substantially Hugh Miller's view of the Six Days of Genesis, a view from which we dissent. We may take another opportunity of making some remarks in connection with that subject.

As we were lately handling the subject of peat-evidence, we content ourselves with the following brief extract from Professor Kirk's chapter on this argument:

"We have said enough to show that this argument from the growth of the peat can prove nothing in favour of any antiquity of man such as would carry us back beyond two thousand years. Apart from other evidence it would not carry us back one thousand. If a moss in which the men of Ross-shire could dig peat was formed in less than fifty years, and if hollows even of fifty or a hundred feet can be filled with a peaty overflow in a single season, or even in a day, it must be idle, if not worse, to argue for anything like vast antiquity for the race of man from an imagined slowness in the increase of those peaty deposits, in which remains of his works are found."

With regard to the argument from Mud, the author says:

"The most important of all the accumulations of mud to which attention has been called in connexion with the age of man upon the earth, is that formed by the Mississippi. The delta of this great river covers an area of many thousand square miles. It has required, according to an estimate of Sir Charles Lyell, about 100,000 years for its formation. If we assume that the delta in question is, on an average, two hundred feet deep, this estimate will call for five hundred years as the time for adding a single foot to its surface! —only the fifth part of a foot—less than two inches and a half—in a century!—less than the fiftieth part of an inch in a year! The reader will observe how the power of fancy grows in this wild logic. First the thirty-second part of an inch in a year—then the fortieth part—now the fiftieth part! Can any man in his senses soberly look at this as matter of fact and worthy of being associated with the name of science? Yet we shall see that all-important conclusions are derived from it. In one part of this delta, at a depth of sixteen feet from the surface, 'beneath four buried forests, Dr. Dowler found some charcoal and a human skeleton.' The worthy doctor ascribes to this man, whose skeleton was thus found, an antiquity of 50,000 years! Sir Charles Lyell says that he 'cannot form an opinion as to the value of the chronological calculations' by which this result is gained. We think he might be able to form a very strong opinion on the subject if he were earnestly disposed. First of all, to take the growth of the mud—50,000 years for sixteen feet! This beats Sir Charles with his 100,000 years for the several hundreds of feet in the whole delta, and beats him hollow. But then there are 'four forests,' only these are packed in less than sixteen feet of space, for we must allow something to have lain above the uppermost of the four. If these 'forests' grew on the spot, we must have soil for each to grow in, as well as space on which it could lie, and all this in less than sixteen feet! Yet we must give 50,000 years to this miniature formation in geology! A stream capable of burying forests, so as to pack four of them in less than sixteen feet of vertical space when forming its delta, is to be, nevertheless, allowed not less than five centuries to lay down twelve inches of mud on the surface! And we are to regard all this as sober science destined to lead us to greatly 'advanced religious views, and as far beyond the teachings of Moses, as 'the educated classes could wish to be ahead of the common multitude'! We have had to read Sir Charles' statements over and over many times in order to believe our own eyes that he had really published to the world such monstrous examples of speculation. And yet such is the fact; with the solemn gravity of a high priest of science he spreads out his marvellous cogitations, and satisfies too the credulous souls who will trust anything rather than the Bible, that man has been on the earth for hundreds of thousands of years!

"Let us just take one fact adduced by Sir Charles Lyell himself, and one which is pregnant with force against these reckless speculations. Speaking of a fossil bone which was found near Natchez, he says—'Owing to the destructible nature of the yellow loam, every streamlet flowing over the platform has cut for itself, in its way to the Mississippi, a deep gully or ravine.' He mentions one of these ravines which is seven miles long, and, in some places, sixty feet deep, which had no existence before 1812. There was an earthquake at that date which shook the land all about Natchez, and so far accounted for some of those fissures that had been cut so deeply; but Sir Charles saw when he was there that the streams were widening and deepening all their channels, and consequently carrying immense quantities of mud into the river, which was, in its turn, bearing it on to its delta in the Gulf of Mexico. Yet he could coolly calculate that all this would allow of only something less than the fiftieth part of an inch of sediment laid on the surface of that delta in an average year"!

Those that know about the rapidity with which the silting-up process goes on even in a harbour like that of Bombay, the recipient of inconsiderable streams, will know how to regard Sir Charles Lyell's speculations about the delta of the Mississippi. Where that river opens out into a large expanse of water, there is of course a proportionate diffusion of the earthy matter which it conveys; but then the enhanced stillness of the water favors in an equally enhanced degree the deposition of its contents.

The reputation of Sir Charles Lyell as a geologist and an observer, was won by works in which he took an entirely different view of the antiquity of man, from that which he advocates in his later work, and in which he allowed himself no such liberty of speculation as he now indulges. Men usually begin with largest license of the imagination, and are sobered by the experience and careful observation of maturer years. It has been just

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the reverse with Sir Charles. We quote elsewhere the letter of a friend in which he says, 'As to scientific *theory* I find our great *savans* weak as other men; dazzled by splendid generalizations, they are often weak enough in their conclusions.' We have beside us Sir Charles Lyell's Principles of Geology, 3rd Edition, and we extract from it a passage relating to the basin of the Mississippi:

"The frequent fluctuations in river courses, in various parts of the basin of the Mississippi, are partly, perhaps, to be ascribed to the co-operation of subterranean movements, which alter from time to time the relative levels of various parts of the surface. It is scarcely necessary to observe, that the inequalities produced even by one shock, might render the study of the alluvial plain of the Mississippi, at some future period, *most perplexing to a geologist who should reason on the distribution of transported materials, without being aware that the configuration of the country had varied materially* during the time when the excavating or removing power of the river was greatest."

In another part of the same work he mentions a tongue of land protruded by the Mississippi at its mouth, and says, "This tongue of land has advanced many leagues since New Orleans was built." He adds, "Great submarine deposits are also in progress, stretching far and wide over the bottom of the sea, which has become extremely shallow, not exceeding ten fathoms in depth. Opposite the mouth of the Mississippi large rafts of drift trees, brought down every spring, are matted together into a net work many yards in thickness, and stretching over hundreds of square leagues. They afterwards become covered over with a fine mud on which other layers of trees are deposited the year following, until numerous alternations of earthy and vegetable matter are accumulated." Here he tells us that there is an annual deposit of trees, and an annual layer of mud thick enough to separate those yearly deposits from each other. How does this accord with his recent *speculation* about *the fiftieth part of an inch* for the depth of the annual layer of mud? It is a pity that Sir Charles Lyell ever abandoned his true role of an observer, for that of a theorist.

THE GOSPEL IN MAHOMEDAN FAMILIES.

[The following is in continuation of the letter of the late Mrs. Deimler, translated from the German, the first portion of which appeared in the *Guardian* of Sept. 14.]

As a contrast to this, I may mention a visit which another Mahomedan permitted me to pay to his wife. She once accompanied her husband to England, but without laying aside her veil, and she lived as secluded as ever. I spoke to her of every thing I could think of; asked her among other things, if she would not learn English; she said, she would be glad to know it, but it would not 'come to her' (without the trouble of learning.) I avoided, in this introductory visit, bringing in the subject of religion, in order to secure a footing; and I was not a little astonished at the reception I met with from her husband when I went again. He said, 'I am sorry, Madam, but my wife cannot see you any more.' 'How so?' I asked. He said, 'I cannot allow her head to be filled with scruples about her seclusion, or her religion, or with desires to learn English. If you wish to talk about religion come to me and I will talk with you, but do not disturb my wife in her happy innocence.' I knew that he was a bitter enemy of Christianity, and that he had even sought to persuade some converts from Mahomedanism, to renounce Christianity.* * *

In most of the Mahomedan families visited by me, the chief obstacles arise from the prejudices of the husband; they spare no pains to counteract the influence of the Madam Saheb; but there are others caused by the frivolity and ignorance of the wives, who know nothing of their own religion but certain hollow and meaningless legends which they fondly cling to. A European has not the same facility in showing the baselessness and emptiness of these traditions, and getting them to view the subject of religion in another light, as a Native helper has. Will you not remember me in your prayers, with reference to this matter? perhaps I shall one day have such a helper.

Occasionally, the effect of the visit is in a good degree hindered by the crying of children, the going in and out of the women, by the demands of the kitchen, by a Borah vending his wares, &c.

Very seldom do the women engage in any religious discussion. It would expose their ignorance too much. Yet they would have me embrace their religion. When I ask what that would do for me, they are speechless; the most they can say is, It is good to be a Mussulman. One of them said to me lately, 'I believe in your God, I believe also in Christ as a Prophet, and it is not right that you should reject Mahomed who is our Saviour.' I told her that in our view, a Saviour should be sent of God and should be sinless; if she could show me proof of this in the case of Mahomed I would believe on him. "But you can't deny" she exclaimed, 'that Mahomed was sent of God; is he not called' 'Rasool Allah' the sent of God?" Few of them can get further than this. Often they listen very attentively when I speak of how sin came into the world and of the need we all have of a Saviour in order to come to the Father. A good many of them have but an imperfect knowledge of Hindustani, so that I would need to know, in addition, Persian, Kutchi and Guzarati, in order to be of much use.

Thus I go my rounds among the poor women, and can say nothing yet of *results*; hardly has a beginning been made. Spring does not immediately follow sleighing-time, nor harvest spring. It is the Lord alone that gives the increase. I remember when I was last in Swabia, I was often asked, How many have you converted? The question always seemd to me to come out of the ice-cellar. Sometimes you hear it from Europeans in this country. I am not aware, my good people, that Christians are made by machinery. We learn daily that we can do nothing with our own poor strength; no preaching can of itself convert; it is the Spirit of God who must make the word effectual and impart the new life.

In these houses I have sometimes to climb four flights of steep stairs, with simply a rope at the side to cling to, and the higher you go the darker it is, the stairs being in the centre of the house, and lighted only from the doorway at the bottom. In such a house, at the top, there is a woman (the wife of a joiner) who is much attached to me, and said lately, 'I had made up my mind, if you had not come to-day, not to speak to you any more. When you stay away so long (I had been twelve days without seeing her) I get anxious for you and think something must have happened to you, and ask my husband if he has seen you in the street anywhere. Why do you not come every day? I should like that.'

Sometimes I can hardly call it mission work, when I return without having been able to bear any direct testimony to the truth; still God gives me strength, willingness and joy, and if my labor among these poor women (numbering sixty in fourteen houses) does but prepare a way for the precious Gospel, I confide in God that it will not have been in vain. But we must wait upon Him earnestly for his best and largest blessings; he has the hearts of these poor ladies in his hand.

IN MEMORIAM.

Discourse preached at the Free Church, Esplanade, in connection with the death of Mrs. Dr. John Wilson, September 28, 1867, *by the Rev. R. Stothert, A.M.*

Be clothed with humility, 1 *Pet, v.* 5.

The close of the life of one who has pursued a course of conspicuous devotedness to the service of Christ like that of our departed sister, Mrs. Wilson, is a good opportunity of recalling to our minds the example thus set us, that the precepts of God's word may be brought home to our hearts when confirmed by the testimony of one who has been faithful unto death; and that we may be encouraged and stimulated, as by a message from the other world, to seek in dependence on the same Almighty Spirit who was the Teacher and Comforter of the departed, to gird up the loins of our mind, to be sober and hope to the end for the grace which is to be brought unto us at the revelation of Jesus Christ.

I have chosen the text because the great lesson which it teaches seems to be the same as we are called to learn from the example of Mrs. Wilson, that humility is the grace of graces, the crowning excellence which gives to the whole character symmetry and completeness, and because this choice of a leading feature will best suit the following brief outline.

To show then how humility adds a new lustre to all the other graces of the Christian character we may observe

1*st.*—Humility is associated with individuality of character. There is no inconsistency between humility and originality. The affectation of singularity and eccentricity is naturally connected with vanity and self-conceit: but real strength of character is found in the man who thinks of himself no more highly than he ought to think. When a man is conscious of over-estimating his own work he becomes nervously anxious about the opinion of his neighbours and is in danger of being led, in order to secure their good opinion, to accommodate himself to the society in which he finds himself, to such an extent as to encroach upon the integrity of his own character and to have no settled principle of his own. Humility such as the text speaks of, and such as was exemplified in the character of Mrs. Wilson is as far as possible from being crouching or servile. And if, as is certainly the case, it is willing to become all things to all men it is with the single aim of by all means gaining some. The humility of Mrs. Wilson was very conspicuous in her intercourse with the people of the country. The confidence of natives of all classes was won by her kindliness of manner which had nothing forced or exaggerated about it. By the members of many native families she was regarded as a valued friend to whose kindness they were indebted for their first attainment in useful knowledge, while the Native Christians in connexion with the mission, who naturally had the largest share in her benevolent interest, proved by the grateful return which they made, that in India, as every where, genuine kindness is the key to the hearts of men and love begets love. Humility is not more necessary for a missionary than for a missionary's wife; and for all in connexion with mission work a most needful part of the preparation is learning of Him who is meek and lowly in heart. This combination of true loftiness of character with the readiness to undertake the performance of the humblest tasks, is beautifully expressed in the well known sonnet addressed to Milton.

Thy soul was like a star and dwelt apart;
Pure as the naked heavens, majestic, free;
So didst thou travel on the common way
In cheerful godliness, and yet thy heart
The lowliest duties on herself did lay.

There is a kind of originality which has lately been in great favour, consisting in the publication of new and startling views on the subject of religious truth, and especially on the authority of the word of God. The idea certainly prevails in many minds that true reverence for the word of God is unfavourable to independence of mind and freedom of thought. Indeed, the obligations of truth as well as those of virtue will always be felt as a restraint by men of perverse minds. But the liberty of error is a privilege which may well be dispensed with, and if the humility which we are now considering implies, as it certainly does, reverence for the truth, instead of on that account weakening the mind or subjecting it to arbitrary confinement it adds to the vigour and success of its efforts by the support and direction which it affords. Such a reverence for truth was conspicuous in the character of Mrs. Wilson, and the happy effects I have described as naturally resulting from it were not less discernible.

2nd.—Humility gives consistency to the character. The absence not only of ostentation but of the appearance of ostentation always commends a character to our approbation. Here indeed the golden mean must be observed. It must be borne in mind that some thro' indolence and indifference are ready to make a virtue of their backwardness, and by way of not putting themselves forward they fail in responding to plain calls of duty. One of the bad effects of the forwardness of some is to drive others in disgust to the other extreme. But both are wrong. There may be and there ought to be in us all as was certainly true in the case of Mrs. Wilson the union of unostentatious piety with a readiness to give an answer to those who ask a reason of the hope that is in us with meekness and fear. There is a kind of pride which sometimes appears as a weakness, if not as a blemish, in the character of true Christian people —a pride which is met with not unfrequently among Scotch people. I mean the pride of descent, and of family connections. Were there no other reason against the indulgence of this feeling we might be deterred from it by considering the irritation which the boast of lineage excites in the minds of those who have no lineage to boast of. How much hindrance to usefulness may arise from such little infirmities as this. The Christian character like the ointment of the apothecary requires to be guarded even from the tiny insect which might make it offensive. And it is in cases such as that we are considering where family pride might appear excusable in the eyes of the world that we see the beautiful operation of the requirement of Christian humility in presenting a higher standard of duty, in view of which all that interferes with usefulness in condemned as evil. A little more common blemish in Christian character is hastiness of temper. And it is perhaps not so obvious in this case that the remedy for the defect is to be found in humility. It cannot be said that all hot tempered people are proud any more than that all who are slow to anger are necessarily humble. There is an easiness of temper which is natural to some people and which is no more humility than that indolent backwardness which I have already spoken of. Still pride and anger are closely allied, and the less a man thinks of his own dignity the less likely is he to resent encroachments upon it. Even allowing that hastiness of temper is often partly excusable as a constitutional infirmity, aggravated, perhaps, in this country by external circumstances, no Christian will rest satisfied without trying his utmost, with the help of God, to remedy this defect, knowing as he must that a calm, unruffled patience of demeanour, is most desirable in itself, and is most likely to make a favourable impression on the minds of others. The advantage of this serenity of temper was conspicuous in the way in which Mrs. Wilson was enabled to conduct herself in the large intercourse which she had with the natives of this country; and in the regularity and order of her management of her affairs, however numerous and distracting might be the calls on her attention. To call this serenity of temper constitutional, seems like an attempt on the part of those not possessed of this quality to excuse themselves for the want of it. True humility would lead us, in the first place, candidly to acknowledge the defect, if we are chargeable with it and then to adopt the course most likely to effect a cure.

One of the reasons why humility is so favourable to consistency of character is, that a humble man is most likely to form a correct estimate of his own abilities and therefore is less likely than others to attempt undertakings for which he is unfit. We may often see a strange perversity in men which leads them to adopt the very pursuits for which they are the least qualified. And life is often broken up and lost and all steadiness of character forfeited while new plans are formed one after another in rigid succession, one failure only preparing the way for another. Humility supplies the best check to that undisciplined zeal which rushes forward to the accomplishment of great results, without allowing any leisure for the pursuit of those attainments which are not generally appreciated and whose promise is not of men but of God. Humility finds time to attend to the less conspicuous graces and excellencies, and cultivates watchfulness and accuracy at the expense of more showy accomplishments. How often does God see it to be necessary to chastise his people for the very purpose of bringing them in this chastened spirit to take heed to their ways according to his word. And as every day's experience may convince us of the supreme importance of character as a means of doing good, we ought the more eagerly to desire the possession of that humility which is so indispensable in order to give to character its unity and integrity.

3rd.—Humility is favourable to breadth and comprehensiveness of thought and feeling. This comprehensiveness, to the extent of universality, is frequently commanded by the Apostle Paul in the most emphatic terms. He admonishes the Ephesians (Eph. v. 20) to give thanks always for all things to God the Father in the name of our Lord Jesus Christ; and again (vi. 18) to pray always with all prayer and supplication in the Spirit and to watch thereunto with all perseverance and supplication for all saints. He reminds the Corinthians (2. Cor. ix. 8.) that God is able to make all grace abound toward them that they always having all sufficiency in all things may abound to every good work. He says to the Philippians (Phil. iv. 4.) Rejoice in the Lord alway; and to the Thessalonians (1 Thess. v. 16) Rejoice evermore. Prove all things. Be patient toward all men (v. v. 21, 14). And an important part of the description which he gives of charity is (1 Cor. xiii. 7) that it beareth all things believeth all things, hopeth all things. Charity never faileth. The Apostle Peter in the particular directions which he gives for the advancement of the believer in holiness sets forth in a remarkable manner the completeness required in the Christian character. 'Giving all diligence' he says (2 Pet I. 5, 6, 7) 'add to your faith virtue, and to virtue knowledge, and to knowledge temperance and to temperance patience and to patience godliness and to godliness brotherly kindness and to brotherly kindness charity.' And may we not recognize in the happy, peaceful departure of Mrs. W. the fulfilment of the promise which is added (v. v. 10, 11) 'if ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.' The combination of humility with this breadth of character is strikingly brought out in the 73rd Psalm where the Psalmist in one verse confesses his folly and ignorance, so that he was as a beast before God; and immediately after declares his resolution with the help of God to declare all God's works. Such a declaration as this would serve very well as a motto for any one engaged in mission work. During the twenty years of her life in India, Mrs. Wilson had abundant experience of the variety of circumstances incidental to mission life as well as of the variety of method and appliances which may be made to contribute, under the direction of an earnest, devoted, spirit to the one great end of extending the knowledge of the Saviour. In the jungle as well as in the city, in the hovel as in the palace, by the way side as in the school-room or in private intercourse, by religious instruction or by personal effort in order to provide means for carrying on the work, Mrs. Wilson was enabled to exemplify the manner in which the believer is taught by the Holy Spirit, whether he eats or drinks or whatever he does to do all to the glory of God. Pride is narrow and exclusive. Pride is akin to selfishness, whereas humility in its forgetfulness and self-denial has leisure to be large-hearted and liberal, and can find room for the entertainment of whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report. Blessed are the meek for they shall inherit the earth. Even in this world as in the case of Mrs. W. the promise is fulfilled 'Them that honour me I will honour'; 'He that humbleth himself shall be exalted' 'God giveth grace unto the humble.' And we know that to him that overcometh Christ will give to sit with Him on His throne even as he also overcame and is set down with the Father on His throne.

To illustrate the remarkable composure and tranquility of mind which Mrs. Wilson enjoyed in the immediate prospect of death, I shall quote one or two of the expressions recorded by those in closest attendance at the death-bed Three days before her death she said to Dr. Wilson, 'I don't think I shall go thro' this'. Dr. Wilson replied 'I have hope of your recovery.' On learning the reason of Dr. Wilson's hopes she merely said, 'I do not know.' 'You feel 'added Dr. Wilson 'that whatever the issue may be it will be well with you'. She said confidently 'O yes.' To Mr. Dhunjibhai she said 'I scarcely think I shall recover, but I am full of peace and comfort.' With reference to letters to friends at home she said, 'By the time the mail leaves I shall be better either here or yonder."

We must rejoice with the glorified spirit while we weep with the bereaved mourner. May the promise of the Saviour be fulfilled, I will not leave you comfortless. I will come to you. Lo, I am with you alway even unto the end of the world

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NOTES FROM AN INTERLEAVED BIBLE.—

John xv. 3. 'Now ye are clean through the word.' So far as they embrace it in faith and live under the power of it. It is the word that unites us to Christ and renders fruitful, as the branch which freely receives the fertilizing sap from the vine. 'Purgeth,' 'clean'; it is one word in the original; showing that it is by the word Christ purifies his people; and that the word is nigh to us, waiting to be embraced and utilized by us.

7. My words in you; ask what you will. Christ's words are Christ's will; Christ's words in us are Christ's will made ours; the Father will always regard the will of Christ. If our prayers prevail not, is it not because Christ's words do not thus dwell in us?—Peter was probably mindful of these words of Christ when he wrote, 'Seeing ye have purified your souls in obeying the truth.'

10 and 11. To keep his commandments is to keep his joy. To many this may seem a strange alliance. If his commandments are grievous, we are trying to keep them in a way that he has not appointed. Among his commandments are those which require us to know his love and draw largely upon his grace.

15. 'Have made known all things.' I have spoken freely, unreservedly, in fullest confidence, and if I have withheld anything it was from no unwillingness to communicate, but because you could not yet receive it, could not understand it. The principle embodied is that he is ready to teach us all he knows, and will gladly put us in a position to share his knowledge fully. Some of his disciples lived a half century after this; yet to the end, they were continually discovering in the words spoken so long before, marvellous treasures of meaning. And in this mine the Church has gathered for 18 centuries and still finds unsuspected riches.

16. 'That ye should go' as well as abide in him. Going and fruit-bearing are connected. 'I have sent you into the world.' 'Ask in my name, he will give it.' 'This was Christ's assurance and we should have the same.

17. 'These things.' All the things he commands us, have this significance. Love is the fulfilling of the law.

18. The world's hatred a testimony to my goodness and to yours.

19. 'Chosen you out of the world.' Chosen you to be Christ-like and not world-like.—Sin obliterates God's world and makes another, and in that sinners dwell with a false

sun, moon, stars, mountains; and out of that Christ's people are gathered into the true world where all is of God.

22. Dogs guarding a robber-castle sleep till a stranger comes. When the man of justice comes then bad men draw their concealed weapons.—Almost all the changes that have been made in Christ's gospel or that are still being made, were for the purpose of avoiding the conflict into which the unmodified truth brings his followers.

Correspondence.

To the Editor of the "Bombay Guardian."

SIR,—Observing in a weekly contemporary allusion made (in a review of the Bishop of Brechen's charge) to the opinions of the early Christian fathers on the equality of Bishops and Presbyters, and that while several names are cited that of *St. Jerome*, the great and learned champion of the Latin Church is omitted, permit me to supply the defect. The quotation may be seen in Riddle (*Chris. Antiq. 2nd Edn. p.* 236, *London, Parker* 1843) who says that "Bishops and Presbyters were not at first distinct orders, but the bishop was only the chief in a body of presbyters, the same titles of distinction were applied to both, and that when the first place was assigned to the bishops they were only *primi inter pares*,—chief among equals." Jerome, one of the most learned of the Latin fathers, who had before him all the testimonies and arguments of earlier writers has placed this matter in its true light with peculiar distinctness. In his annotation on the first chapter of the epistle to Titus, he gives the following account of the nature and origin of the episcopal office.*

"A presbyter is the same as a bishop. And until by the instigation of the devil there arose divisions in religion, and it was said among the people I am of Paul, and I of Apollos, and I of Cephas, churches were governed by a common council of the presbyters. But afterwards, when every one regarded those whom he baptized as belonging to himself rather than to Christ, it was every where decreed that one person elected from the presbyters, should be placed over the others; to whom the whole care of the church might belong, and thus the seeds of division might be taken away. Should any one suppose that this opinion, that a bishop and a presbyter are the same, and that one is the denomination of age, and the other of office,—is not sanctioned by the scriptures but is only a private fancy of my own, let him read over again the apostle's words to the Philippians. 'Paul and Timotheus the servants of Jesus Christ to all the saints in Christ Jesus which are at Philippi with the bishops and deacons; grace be unto you and peace from God our Father, and from the Lord Jesus Christ.' Philippi is a single city of Macedonia; and certainly of those who are now styled bishops there could not have been several at one time in the same city. But because at that time they called the same persons bishops whom they styled also presbyters, therefore the apostle spoke indifferently of bishops as of presbyters." The writer then refers to the fact that St. Paul having sent for the *presbyters* (in the plural) *of the single city* of Ephesus only, afterwards called the same persons *bishops*. (Acts xx.) To this fact he calls particular attention; and then observes that in the Epistle to the Hebrews also we find the care of the church divided equally among many; 'Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account; that they may do it with joy and not with grief for that is [un]profitable for you.'—"And Peter" continues Jerome "who received his name from the firmness of his faith, says in his epistle 'The presbyters who are among you I exhort who am also a presbyter, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; feed the flock of God which is among you, [he omits the words 'taking the oversight thereof *episcopountes i. e.*, superintending it] not by constraint but willingly.' These things we have brought forward to show that *with the ancients, presbyters were the same as bishops*: But in order that the roots of dissension might be plucked up, *a usage gradually took place that the whole care should devolve upon one.* Therefore, as the presbyters know that *it is by* the *custom of the church that they are subject to him who is placed over them*, so let the bishops know that they are above presbyters rather by custom than by the truth of our Lord's appointments, and that they ought to *rule the church in common*, herein imitating Moses who when he exercised the sole presiding power over the children of Israel chose seventy with (the aid of) whom he might govern the people."†

The italics are Riddle's who remarks that "The testimony of Jerome has been appealed to by Presbyterians in their attempts to prove that *episcopacy is unlawful*;—a position which I believe cannot be proved by any arguments whatever. On the other hand, the support of Jerome has been claimed by those who maintain the doctrine of *episcopacy by divine right* and affirm that the power of ordination is inherent in the episcopal order alone, by the declared will of God, or according to the apostolical appointment." Surely the language of Jerome does not favour either of these views. The writer speaks of the appointment of governing bishops without any disapprobation; but at the same time he positively affirms that the appointment was of human or ecclesiastical origin and no more. Yet in the 19th century A.D. we have a reviewer of a Scotch bishop's historical examination of this question, quietly ignoring Jerome's testimony and even his very name. And a bishop and not a few presbyters are found wrangling over this subject and seeking to claim men for a party, while millions of their fellow creatures are still lacking the needful gospel light and truth to lead them to "the Lamb of God that taketh away the sin of the world," The subject must surely, moreover, be an unessential one as neither superior morals or a more Christ-like spirit can be exclusively claimed by either or any party.

Your's faithfully,
A HIGH CHURCHMAN.

Bombay 3rd October 1867.

* Our correspondent gives the Latin, but we are obliged by want of room to omit it. *Ed. B. G.*

† The same views (says Riddle) are maintained by this Father in his epistle to Evagrius, with the additional mention of the fact that from the first foundation of the church of Alexandria down to the days of Heraclas and Dionysius, the presbyters of that Church made or as we should say consecrated their own bishops." Riddle p. 238.

Epitome of News.

SATURDAY, SEPTEMBER 28, 1867.

—Petroleum is found near Luckimpore. One bore yields 100 gallons per diem.

—*Times of India*; Calcutta; "A petition from 14,000 native Christians of Chota Nagpore is about to be presented to the Lieutenant Governor against the Rajah "of that ilk." It is alleged that on account of their conversion, he, being a strict Hindoo, cuts their crops, dispossesses them of their ancestral holdings, rights, and privileges, and otherwise oppresses and persecutes them. They have appealed previously to Col. Dalton, the Commissioner, without obtaining redress; and having taken the opinion or advice of counsel, they have addressed a petition to the Hon. Mr. Grey."

—The Rev. W. Clark, Head Master of the Byculla Schools, has resigned and is about leaving India.

—A petition against the extension of the B. B. and C. I. Railway to Colaba, says: "Rotten Row is even at the present time barely large enough to afford accommodation to all who are desirous of availing themselves of it."

It has not been our fortune to see Rotten Row crowded.

—*Englishman*: "The Government have requested the Maharajah of Cashmere to put an end to the coercive measures practised by his servants to prevent patients attending the Mission Dispensary. The Rajah has promised to have the matter properly settled."

—The ex-Emperor Soulocque of Hayti, has lately died at the age of 85 years.

—The *Malta Times* of September 5th, states that the latest intelligence from Constantinople was to the effect that a new Council of State is to be formed in Turkey, consisting of ten Mahomedans and ten Christians.

—*Englishman*: "The attitude of Meingoon Mength still causes the Burmese King considerable uneasiness, The Prince is said to have collected a force of Shans and Karens at a place called Monay on the Shan territory."

—The trial of the Poona Forgery case proceeds at Poona. Here is part of the testimony of Pestonjee Furdoonjee:—"I was educated at the Elphinstone Institution. I studied there for about 5 or 6 years. I can speak Marathi, but can't read nor write it. I know arthmetic, grammar, geometry, algebra. I once lived two years with a photographer. My salary as shroff since 1866 was Rs. 225 per month. Before that Rs. 75. My yearly expenditure since 1863, was about Rs. 3,000 or 4,000. I allowed my native mistress Rs. 75 per month. I also gave her ornaments worth Rs. 8,000 or 9,000 last year. This was exclusive of my expenditure. I kept this woman from 1865. I also went in for nautches. I gave about 10 or 11 nautches, and spent on each occasion. I have got about 4 or 5 carriages. I bought them at different times. They cost me some 3,000 or 4,000 Rs. I have got 2 horses worth Rs. 1,200. I have got two houses in Rastas Peit worth about 5,500 Rs. I have furniture in my house at Rastas Peit worth Rs. 20,000. The furniture in my kept woman's house is worth about 5,000 Rs."

—Upwards of 31 *feet* of rain have fallen this season at Matheran.

—259 Companies with £92,109,209 of liabilities are in liquidation in England. Half a dozen firms of liquidators engross almost all the business.

MONDAY,—SEPTEMBER 30.

—Col. Michael Shaw, formerly of the Bombay army, and still remembered in India, is, we learn from the *Christian News* of August 31st, about to leave Scotland for Tasmania. That journal says:—"He has laboured incessantly for the spread of the gospel and temperance, and these labours are all the more to be prized from the fact that they have been labours of love. Not only has Colonel Shaw been a gratuitous worker, but he has spent large sums of money in disseminating a knowledge of the principles which he has fearlessly held and advocated; and whether or not any tangible expression of their well-wishes be given him by his friends, we are certain that the well-wishes themselves will not be wanting. In common with many others we sincerely regret his departure from amongst us, on the ground that we shall lose the benefit of his labours in the advancement of social and religious reforms. He has laboured so long and so well that 'Colonel Shaw' has become a household name in the homes of many of our readers, and it is very hard to part with one to whom we have thus become accustomed."

—The *New York Tribune* reprints Mr. Carlyle's "Shooting Niagara" *in extenso*, and devotes a leading article to its discussion, in concluding which it observes:—"Here in America, where the people have for 70 years proved to the people of all other lands that Democracy, with all its evils, is better for man than Royalty, with all its blessings, we read with more sorrow than anger these words of scorn and bitterness. There is, indeed, no cause for anger, for nothing that Thomas Carlyle can say can lessen or postpone the triumph of the rights of the people; but cause for sorrow there is, for this is a great mind that seeks to bar the progress of humanity, and taunts his race with its inborn unfitness to govern itself—its heaven-intended slavery. It is a blind Samson who comes forth to combat with the multitudes of mankind—not blind alone, but shorn of his strength. All the genius of Carlyle cannot avail him in this struggle, for he carries a banner on which the finger of God has written defeat, and wars against manhood itself. But when we think how strong he might have been as an ally who is powerless as a foe, how much he might have done to guide to noble ends the revolution he vainly seeks to prevent, who that honours genius can fail to pity its perversion?"

—Emigration from Germany to America has largely increased since the annexation of Austrian territory by Prussia. The Germans born under Austrian rule are unwilling to serve in the Prussian militia.

—The *N. Y. Times* of Aug. 10th says, '5851 dogs have been killed this season.'

—From the same: "An American Company has got the advance of all others in securing a most liberal charter from the Emperor of China for running a coast telegraph line a distance of nearly nine hundred miles along what may be called the grand marine highway of the Empire. That work the Directors of the East India Company in New-York find themselves, we understand, in a position to construct at once. Their programme is the purchase of the cable which was made for the Russian Telegraph Company, which is now the property of the Western Union

Company, and which lies on board a vessel at a Vancouver's Island port. With that secured, and lying at a most convenient point for their purpose, the East India Telegraph Company will be at once in a position to set to work in a practical way. Starting from Canton which has a population of 1,000,000 they connect with Macao, (population 60,000,) a distance of 70 miles; thence they connect at Hong Kong, (population 250,000,) 75 miles; thence to Swatow, (population 250,000,) 130 miles; thence to Amow, (population 250,000,) 115 miles; thence to Fu-Chau, (population 1,250,000,) 120 miles; thence to Wan-Chu, (population 300,000,) 120 miles; thence to Ningpo, (population 400,000,) 125 miles; thence to Hangtchean, (population 1,250,000,) 60 miles; thence to Shanghai, (population 1,000,000,) 80 miles. The total length of this line is 875 miles, and the aggregate population of the cities it touches is over six millions.

—*Friend of India*: Mr. W. F. Vesey Fitzgerald, on the staff of the Governor of Bombay, publishes in the *Record* a long letter, in which he believes that he has proved most conclusively that the children of Israel under Moses did not cross the Red Sea to the south of Suez when pursued by Pharaoh, as seems to be supposed by Dean Stanley, but to the north of Suez through that part of the Red Sea which formerly extended at least as far to the northward as the Bitter Lakes. The present writer came to the same conclusion in 1853 from a careful inspection of what David in the 78th Psalm calls the plain of Zoan (now Zean.) The works in the still unfinished portion of the Suez Canal should lead to a settlement of this question."

—An Overland expedition to Calcutta has set out from China.

—Coolie labor has begun to be introduced into the Southern United States.

—Mr. Thos. Lidbetter calls attention in the *Times of India* to a recent magisterial decision: "Severe sentences for venial offences are abhorrent to the feelings of all men; but deserved punishment must be administered—in the interests of society at large. I was however perfectly astonished this morning on reading the sentence pronounced by the Police Magistrate on the seaman Reed, for setting fire to the *Waubojeeg*, of three months' imprisonment only with hard labour! It is to go forth to every sailor in the harbour, that he will only be liable to three months' imprisonment if he, at midnight, at a time when he should be at rest fitting himself for to-morow's duties, feloniously breaks into a storeroom, uses a naked light whilst stealing spirits, and then has the *cowardice after the ship has taken fire* and he has secured a safe retreat himself (*vide* to-day's papers) to leave those sleeping over the storeroom to their fate. What will become of discipline on board ship if such scandalous conduct is deemed to have merited no more than three months' imprisonment, and if such a farce of a trial is permitted to pass unchallenged? Here were three distinct and gross offences against ship's discipline—breaking open a storeroom at the dead of night; carrying a naked light on board a ship below hatches; and plundering ship's stores. The lives of all on board were endangered, and had it not been for the providential awakening of the captain's wife, all the afterguard of the ship might have been burned with the vessel. As it was they only escaped in their night clothes—and not a single shred of property beyond what they were sleeping in, was saved by the captain, his wife, and officers."

—The Chief Commissioner of the Central Provences, tells the Director of Public Instruction, that, "He regards it as matter for congratulation that rude and depressed tribes, like the Gonds and Mahars, should resort to Government schools, and he hopes that this movement may not be confined to the Bhundara district. Respecting the segregation of the different castes, Mr. Morris concurs in your opinion, that the Educational Department ought not to bolster up caste prejudices. In the schools it plants, pupils of all races and tribes should be treated as equals."

—*Times of India*: "We hear from Kamptee that the 12th Madras N. I., commanded by Lieut.-Colonel Halliday, were expected to leave that station on the 29th instant (yesterday) to garrison one of the stations vacated by a corps in this presidency under orders for Abyssinia. The 12th M. N. I. were to proceed by rail to Poona."

"We exceedingly regret to learn that the outbreak of cholera among the Royals at Nusserabad has been very much more serious than we had believed. A correspondent writing on the 22nd inst., informs us that between the 3rd and 21st inst., the regiment had lost 45 men, 5 women, and 22 children, making in all a total of 72, besides many deaths amongst women and children from allied diseases."

—Up to Saturday we had 70½ inches of rain in the Fort.

—It is not true that Dr. Cayley has been killed, in Thibet. He was living August 30th.

—The *Bombay Gazette* has received the following telegram from somewhere:—"A great battle has been fought at Kotul between the troops of Abdool Rahman Khan, one of the Ameer Afzul Khan's Generals, and Fyz Mahomed Khan, the Commander-in-chief of the Ameer Shere Ali Khan's forces who were defeated. The General himself, Fyz Mahomed, was killed by a shot, and the defeated Ameer (Shere Ali) has fled to Junjshire. Great illuminations have taken place at Cabul, and the body of Fyz Mahomed has been removed to that city."

—It adds the following: "When old Dost Mahomed died he left 16 sons, the eldest of whom we believe was Afzul Khan the present 'Cabul Ameer' and victor in the present battle. Dost Mahomed, in accordance with Afghan privilèges, chose a younger son (12 years younger.) to succeed him, viz: Shere Ali, the Ameer now unexpectedly defeated. By and by Afzul Khan rebelled and the tide of advantage has ebbed and flowed ever since the contending chiefs took the field. Afzul Khan whose case was so bad at one time that his rival held him a captive in irons, was saved by the energy of his own son who led an army from Bokhara (being son-in-law to the chief of Bokhara)—the same son Abdool Rahman to whom he owes his present victory.

Fyz Mahomed, the slain general, is a younger brother of the rival Ameers.

TUESDAY,—October 1.

—A correspondent of the *Times of India* gives the following account of Mr. Mahiputram Rooprum's restoration to Caste: "Under the escort of twenty exemplary Brahmins—'all potent, grave, and reverend signiors'—the offender against caste rules was conducted to a shrine held in particular veneration called Goptesur, distant three miles from Surat. This procession would have been in strict keeping with the nature of the business devolving on it, but the attempt to give it a solemn character was somewhat frustrated by the obtrusive—and it may be added, derisive—cries of various individuals who marched in its train. 'There goes the Brahmin,' said they, 'who went to 'vilayit.' He is on his way for the performance of *daysoodh praschit*'—a vernacular expression signifying penance for the purification of the body. Arrived at Goptesur, among other expiatory acts. Mr. Mahiputram was condemned to have his moustaches shaved off on the spot—and it is gratifying to your correspondent to record, on the best advices, that he bore the operation without a murmur. It is well known that moustaches are regarded by all Orientals as an emblem of manhood that should be preserved. They are never parted with except at a time of mourning, or as a punishment. So the enormity of Mr. Mahiputram's sacrifice in the estimation of the tribunal which passed sentence upon him, may be accurately inferred. Another ordeal imposed upon this transgressor of the Shastras was the 'Punch-gaveea,' which consists of certain ceremonies of a delicate character, and bearing an intimate relation to the cow—too intimate indeed to be pleasant except to men of the sternest orthodoxy. That this animal has been invested by Crishna with heavenly attributes, and that she is therefore reverenced by Hindoos, are facts universally known. It remains to be shown how this feeling of reverence can assume a more active and substantial form than even the 'Punchgaveea.' In addition to the other penalties inflicted upon Mr. Mahiputram, his judges decided that he should pay the caste a fine of Rs. 1,500, as a 'godon,' which literally means a 'cow-gift.'

—The *Englishman*: "The Government, we perceive, has sanctioned an establishment of Rs. 500 per mensem for Miss Brettan's zenana school at Calcutta, and Rs. 200 for the Rajpore zenana school and its branches."

—We see it stated that 1000,000 frogs have been eaten this year in Chicago and as many in Buffalo.

WEDNESDAY,—October 2.

—Japan and China, via Galle: "Sir H. Parkes and Admiral Keppel have gone to Osaca to demand satisfaction for the murder of two seamen from H. M. S. *Icarus*.

The Governor and Vice-Governor of Nagasaki is reported under arrest.

A heavy typhoon is reported from Japan.

From China it is stated that rebel troops are reported within thirty miles of the capital.

—Messrs. Coleman & Co., contractors for doubling the line between Mhyjee and Bhosawal, took some thousands of coolies from Bombay, but, according to an account in the *Times of India*, neglected to pay them their wages, and there was a kind of mutiny in consequence requiring the exhibition of an armed force. The notorious Rowjee Soubhedar was mixed up with it.

THURSDAY,—October 3.

—Tom Cringle has returned to Bombay after a two years' absence in Australia. He writes to the *Times of India* about the aspect of Bombay. Speaking of the Elphinstone Circle, he says: "It has quite dwarfed the Town Hall. Why not take off its present roof and improve its appearance, as well as amend its very bad acoustic properties by adding an upper story with two deep wings, for a Law Court? We should thus gain a threefold object. We should add dignity to the Town Hall; we should give a fine central and imposing perspective view to the Circle from Church Gate Street; and supply a grievous want that has been incessantly reiterated for the past twenty years—a building for the administration of Justice, the absence of which has caused the annual expenditure of more money in the shape of rent than would have sufficed to erect half a dozen Law Courts. I had reckoned on finding the area of the circle cleared and planted with fine trees and shrubs, but was certainly disappointed to see it in its present untidy state. Is the person who is taking down the old Cornwallis canopy ignorant of the use of the battering ram? A lofty pair of light shears with a heavy timber ram slung from their summit by a tackle and worked by ropes, would tumble it all down in two hours without the least danger to the men working the ropes, if the labour were to be superintended by an intelligent muccadum."

We regret to say that a man was killed in the attempt to take down this paltry canopy.

—The Sassoon Hospital at Poona is completed. The *Times of India* says it is the most maginficent building in Poona.

—The Harbour and Pilotage Board have commended Mr. Jameson for his service rendered in the pilot schooner *Constance* during the monsoon.

—*Times of India*: "The following officers will proceed to Abyssinia with the Advance Brigade, which leaves Bombay during the week:—Col. J. C. Graves, Lieut. J. F. Willoughby, and Lieut. C. L. Hulbert, 3rd Light Cavalry, in the *Star of the North*; Lieut. Col. F. A. E. Loch, Lieut. J. E. Gordon, and Assistant Surgeon Simpson, 3rd Light Cavalry, in the *Atmosphere*; Capt. Macnaghten, and Assistant Surgeon McDowall, 3rd Light Cavalry, in the *Queen of Australia*; Capt. Moore, and Lieut. C. D. Owen, 3rd Light Cavalry, in the *Hydree*; Major Marett, Lieut. Seton, and Assistant Surgeon Turnbull, 1st Company Native Artillery, in the *Arabia*; Capt. Leslie, No. 3 Company Sappers and Miners, and Lieut. Leacock, No. 4 Company, in the *Ottawa*; Col. J. Field, Major Pierce, Capt. Durand, Lieut. Blowers, and Surgeon Major Murray, 10th N. I., in the *India*; Major James, Capt Burd, Lieut. Good. Lieut. Burns, and Assistant Surgeon Laing, 10th N. I., in the *Dalhousie*; Lieut. Beck, of the Marine Battalion, in the *Sir Bartle Frere*; Capt. Byle, Land Transport Corps, in the *Sattara*; Lieut. Shewell, of the Commissariat Department, in the *Arabia*.

H. E. the Commander-in-Chief made a personal inspection of the whole of the troop-ships yesterday afternoon, and subsequently visited H. M.'s war frigate *Octavia*, a salute of fifteen guns being fired on his departure.

We understand that H. M's 33rd Regiment, the 27th N. I., and G 14 Royal Artillery will be despatched direct from Kurrachee to Aden, and will sail on the 23rd instant. Troop-ships are to leave Bombay on Tuesday next for Quilon to convey the 40th Madras N. I., to Kurrachee, to relieve the 27th, and H. M's 109th Regiment will leave Bombay on the 19th to relieve the 33rd.

Arrangements have been made for the establishment of a Camp Post-office to accompany the Abyssinian Field Force, and we believe that a special steamer is to be employed on this service between Mussowah and Aden. Letters, papers, &c., for this Force will require to be addressed to "The Field Force, Abyssinia." The charge for letters will be 4 annas per half ounce; newspapers 8 pies each; and book packets 2 annas per quarter pound."

—A soldier of the 45th at Poona, named Cassidy fired, without provocation, at a Native, and injured him severely: he then attempted to shoot the canteen sergeant. He was drunk.

—The remains of the duke De Reichstadt are to removed to Paris.

—The *Bombay Gazette*; "An order having been issued by the native Government of Baroda compelling all widows to shave their heads, the Government of India, to whose notice this barbarous regulation was brought, has interfered, and notified to the Baroda Government that no such measure must be carried out in that State."

The Gaekwar has doubtless been moved to this "reform" by the honor-loving Brahmins.

—*Southern Cross*: "The *Athenœum*, in an able review of Mr. Talboys Wheeler's *History of India* from the earliest ages, shows conclusively by a comparison of the history and tradition connected with the Hindoo god Krishna and the Gospel, that many of the absurdities of Brahminism are mere corruptions of Christianity, and that notwithstanding all that is said of the boasted antiquity of the great epic poems, the Maha Bharata and Ramayana, the episodes of Krishna must have been inserted by the Brahmins about A. D. 800. Distinct references are observed to incidents in the lives of Christ, John the Baptist, and even Judas Iscariot. Not only is the similarlity in the incidents related very great, but the coincidences between the doctrines inculcated in these epics and the Gospel are most remarkable. This being the case, and there being positive proof that Christianity was introduced into India at an epoch, when there is good reason to suppose the episodes were introduced, the obvious inference is, that the Brahmins took from the Gospel such things as suited them, and so added pre-eminent beauties to their national epic, which otherwise would in no respect have risen above some of the Persian poems."

—*Madras Churchman*: "Our sketch this week is an original design for a silver chalice. It is intended to be parcel gilt and set on the knop, the foot and round the base of the bowl with carbuncles."

FRIDAY,—October 4.

—The *Central India Times*: "We regret to announce the sudden and utimely end of Lieutenant Roberts, R. E. The boat in which that officer in Company with four natives was crossing the Godavery, was accidentally capsized, when all five were precipitated into the water and drowned."

—*Bombay Gazette*; letter from Dr. Blanc, dated Magdalah, July 22nd: "It is not so much the Europeans in this country, miserable and unfortunate as we all are, that deserve so much pity as the poor wretched natives. Driven to despair by the unheard of cruelty of the monster, formerly their emperor, now only a robber chief, they have left off cultivating the soil, kill their cattle and in arms die near their deserted homes, killing as many as they can before they themselves are thrust in the flames of their own huts. What will be before very long indeed the fate of this country, if not rescued from its present state of anarchy, is painful to think. No country for ever and ever will offer the sight of such endless slaughter as that from which morning to evening nothing but the death wail is heard from the deepest valley to the highest peak of Abyssinia's fairest province, Begemder. Civil wars are always dreadful, but in all times and all countries the peasants, once they have thrown off their bondage, know no bounds to their cruelty. In Begemder the peasants, even a few yards from His Majesty's camp, if they seize a man, he is immediately slaughtered, if a woman her breasts are cut off, a child taken as a slave. Who can blame these ignorant wretches? They have for many years served faithfully the Emperor, paid him taxes to a very high amount, as much as 600,000 Dollars a year for the whole province, they supplied his army with the flower of their young men, the camp with grain and shamas (native cloth) and during many years provisioned the Europeans, and the Queen's camp during her stay at Debra Tabor. But this was not enough. They gave everything; still Theodorus wanted something more—their blood—for seven months they supplied exclusively the army without making a single complaint; Theodorus then asked for tribute for the coming year, the chiefs replied that the peasantry were already sorely oppressed and that it was only after the harvest that they will be able to comply with his request. The chiefs were chained, several districts plundered; the Begemder soldiery began to run away and join their countrymen, many on mere suspicon of intending to leave him were murdered; the whole of the dissatisfied peasantry then rose, "en masse,' killed their cattle, and left off cultivating the soil; on both sides a war of extermination is going on. Theodorus destroys by fire villages and inhabitants for many miles around his camp. During the last six weeks he has killed no less than 3,000 soldiers and peasants of Begemder. Theodorus is a ruined man, a mere murderer and robber. Unfortunately for us he can still hold on for a long time, unless some unforeseen accident cuts short his infamous career."

—We regret to learn that the attempts to raise the steamer *Nagotna*, have been unsuccessful.

—The same: "A report having got abroad that Government requried a great number of carpenters for shipment to Abyssinia, numbers of the people living in Ahmedabad and professing that trade have left their homes and deserted that part of the country!"

—The *Sindian*:—"The recent treacherous and bloody proceedings of the Khan of Khelat towards Taj Mahomed, Khan, his father-in-law, and one of the most powerful and influential Brahoee chiefs, has placed him in an insecure and unenviable position. The hatred and just indignation which the dastardly act gave rise to, still slumber in the hearts of the infuriated tribe, and reveal themselves now and then with terrible effect. This Chief was independent, though nominally an ally of the Khan, and possessed large estates acqired by force of arms. He was the head of the Brahoee tribe, and could at a moment's notice summons fifteen or twenty thousand fighting men to serve him in any emergency. The Khan seeing this chief daily growing in importance, and being prejudiced against him, entertained serious doubts of his loyalty and obedience. Subsequently, he was, it would appear, informed by some of his evil-minded ministers, who doubtless had a motive in so doing, that Taj Mahomed would some day usurp his throne and take his life. The Khan, it is said, invited the Chief to dinner, and seeing him single and unprepared put an end to him in a cowardly manner. Since the commission of the bloody deed, the Khan has not ventured out of his place which is well protected by his garrison. The murdered chief's grandson has been elected in his place. The Brahoee tribe and the adherents of the chief have sworn vengeance, and will not rest until they pay the Khan off in his own coin. Disaffection prevails even amongst the Khan's army, and at no distant period we will hear of blood-shed in that country, unless Government interfere, and save their ally from disgrace if not death. The Brahoees are a daring and chivalrous race, and I believe will not, under any circumstances, suffer degradation with impunity. The entire country is in no peaceful condition, with the Murrees and Boogtees on one side and the enraged Brahoees in the other. The Pass about Shawl is considered very unsafe for Kafilas and others passing through that territory."

TELEGRAPHIC NEWS.

London, *September 25th*,—The Italian Government have arrested Garibaldi while he was preparing to enter the Papal territory, and have sent him to the fortress of Alessandria.

24th.—There has been a collision between the Royal troops and the people at Limerick.

The Prussian Chambers have been dissolved.

Numerous arrests have been made in Rome and Florence.

Italian troops have been despatched to the frontiers.

The Papal army is concentrated at Rome.

26th.—There has been a demonstration made in Florence in consequence of the arrest of Garibaldi. The measure is, however, generally approved of, and it is believed that it must hasten the solution of the Papal question.

—Dhollera 6¾d.

27th.—The Oriental Bank have declared a dividened of 12 per cent. per annum.

30th.—A daring Fenian outrage has been perperated in Holborn. Three soldier were attacked, tand one of them mortally shot.

30th.—The *Madras* with the outward Bombay Mail of September 18th, left Suez for Bombay on the 27th at 7 P. M.

Miscellany.

—$58,386 has been contributed in America for a Bible House at Constantinople.

—The Rev. Dr. Maclay, Suprintendent of a Methodist Mission in China which bore no fruit for ten years, baptized April 14th, 14 adults at Halt and 11 adults at Hokchiang.

—A missionary periodical says: "About seven years ago, a Chinese convert to Christianity came to Hong Kong from Bokia, a town about one hundred miles in the interior. He had been converted through the labors of a colporteur, and sought the missionaries for advice and instruction. He was baptized and instructed, and shortly returned to his native town. The next year he came again, bringing with him a new convert who had been brought to Christ by his teachings. The next year, and the next, he came again, each time with two converts. Early in 1865 he came a fifth time, bringing nine persons with him for baptism, and in the spring of that year, a missionary visited the place and baptized forty-four more. On a subsequent visit, Messrs. Chalmers and Lagge found a people prepared for the Lord; a great number offered themselves for admission, and a chapel and a mission house were to be purchased and fitted up at once, the Chinese in Hong Kong furnishing the means. Through the labors of this native Christian, the foundations of Christianity are now firmly laid on this inland town of Bokia."

—The Rev. W. P. Schaffter, Missionary of the C. M. S. in the Suvisheshapuram district, S. India, reports as follows in the *Church Missionary Record*:

This half year has been one of many trials and troubles, which began with the 2nd January, and continued without any interruption till the beginning of this month. These troubles were not confined to one place only; but almost throughout the whole of my district we had to contend with all kinds of disturbances, and especially did the West of Suviseshapuram cause me great anxiety. If any one had asked me, in the beginning of the year, what the prospects of Christianity were in the West, I should have had to speak most discouragingly about it. But now that we have survived it all, we can clearly see the hand of the Lord dealing with His people for the strengthening of their faith,—shewing to the heathen that He is the mighty one, and will stand to His own, and guide all to the enlargement of His kingdom. Our hearts are now filled with gratitude and praise for his goodness, and we feel ashamed and abased for our want of faith and trust in him at the beginning of this year.

As I said, our trials began on the 2nd of January. The best and the cleverest girl in our Boarding School retired to rest on the night of the 1st of January, apparently in her usual health. Early in the morning of the 2nd at about 4 o'clock she was struck down with apoplexy, and expired at 6 o'clock A. M. At 5 o'clock in the afternoon we burid her amidst the tears and lamentations of a large assembly, for Alice Pakkiam, was well beloved by one and all.

A day or two after, the news reached me that more than two-thirds of the Sivumalei congregation had, in a body, gone back to heathenism. This startled me, for I had looked upon that congregation as one of the most flourishing under my care. Although they had been but five or six years under instruction. yet in everything connected with their spiritual and temporal welfare they had made such rapid progress, that it was noticed by Christians and heathen. But alas, small-pox and cholera had during the years of 1865 and 1866, made sad revages amongst them, and several of the more influential families had been deprived of several members of their household. To add to the increasing panic in December 1866, a child of the Itinerating Catechist residing in the place, and the worthy young Catechist of Sivumalei, itself were carried off by cholera. All this shook the faith of the poor people. They were told by their bigoted Brahmin landlord, and they believed it, that this was the revenge the demons were taking for having forsaken them. To save their souls alive, in the moment of despair, they return-

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ed to the worship of their ancestors. Out of about 300 souls, 60 remained stedfast, and these had to undergo numerous taunts and temptations but nothing could shake their faith. The blow was sudden and great. The eyes of all the heathen and of the few Christians were directed towards Sivumalei. The heathen rejoiced and exulted, and encouraged the backsliders; the poor Christians hung down their heads. They felt the reproach cast upon their religion deeply, and at the same time became aware of the great aversion the high and mighty amongst the heathen felt towards Christianity. Seeing the despondency of the Christians, the heathen began to quote Sivumalei as a victory gained on their side, and as an earnest of what in future would be done by them to those who abided in Christianity. These threats, coupled with the pride and arrogancy of the heathen landlords, frightened the Christians beyond measure, and I was getting very anxious about the result of such a panic. At last the turning point came. A powerful Talaiver, taking advantsge of the despondency of the Christians, undertook to enlarge the bund of his tank, encroaching freely on the lands of the Parappady Christians. By doing this he had two objects in view, first, of securing a greater quantity of water for his paddy-fields; secondly, of ruining the Christian village of Parappady. For, as soon as the rains set in, the waters of that tank would rise and inundate the village, to the great destruction of property, and perhaps of life. He almost gained his object, for during one night there was a heavy fall of rain, and the waters rose rapidly and reached to the first house in the village, and entirely surrounded my little bunglow which I have there. Another shower of rain, like the preceding would have left the village of Parappady a heap of ruins.

The people in their distress came to me for help. They felt that it was impossible for them to get redress against such a powerlul foe who had plenty of means and friends and interest at his command. I at once sent a deputation to the Talaiver, asking him for peace sake to take away the bund, but not the least notice was taken of my representations. Nothing was left but to go to law. Happily, the Sub-Collector came to the spot and saw everything himself, and on the complaint being handed by the people, he at once gave orders to the haughty Talaiver to remove the bund. As he refused to do so, Goveanmenc did it for him, he payipg all the costs. Shortly after this order, another great enemy to Christianity was suddenly removed by death. A third who used his Gramam Munsiffship power to the oppression of Christians and enquirers after Christianity, got somehow or other into trouble with Government and had his Gramam Munsiffship taken away from him. Thus the heathen had clearly indications that he who was and is with us is greater and more powerful than they are; they themselves felt it, and we have again peace. God grant that it may be lasting. The Christians are now at rest and are happy. The Sivumalei people having recovered from their panic, caused by the epidemic, are beginning to question whether it was right of them to forsake Christianity, the true religion. One or two families among them have already come to me and have expressed a desire to be taken back into the congregation. During the next half year I have every reason to hepe that they will return to Christianity.

In the northern part also of this district we had several disturbances, caused by the heathen. They even went so far as to interrupt our services by crowding before the Church and imitating our singing, and making sundry noises. After trying several plans of peace and finding them useless, we had to claim the protection of the law. Several offenders were punished, and with that peace was restored. Concerning the East part of this district, Mr. Mathurenthiram will report.

I cannot say that much progress has been made in the spiritual state of the people during the past six months. Matters have not retrograded with the Christians, but they are about the same as they were towards the end of last year.

This being also the busiest season of the year, the people from morning to night are engaged with their palmiras, and it is almost impossible to get them together, or to get them singly to impart unto them Christian instruction.

There is a peculiar feature in this district which I have noticed, and which came out very prominently during the last six months. If anything particular happens in one congregation, it seems to affect all the others more or less. A general interest in such a case is felt throughout. If in one place some disturbers of peace have got what they deserve, all the others who belong to that class get electrified and behave more peacefully. If a heathen landlord has been checked in his attempts against a Christian congregation, all the others who would have felt inclined to clap hands and rejoice with him, had he snceeodod, at once withdraw into private life, and attempt nothing in public. I trust, therefore, that the Lord's dealings in the West of Suviseshapuram will make an abiding impression upon the enemies to Christianity, and that we shall have some years of peace.

During these last six months I have felt the value of having a set of Mission Agents who have the welfare of the Lord's work at heart. Nothing could have been more satisfactory than the behaviour of the Catechists during these trying times, They watched faithfully over their flock, lest the spirit of despondency should possess their hearts, and the influence of Satan's agents lead them astray. They strengthened the hands of those who seemed weak in faith.

THE FULTON ST. PRAYER MEETING.

[The noon-day daily Prayer Meeting, in the business quarter of New York City, has been kept up for ten years. It has often been mentioned in our columns in former days. Ed. B. G.]

The principal leaders in the exercises for several successive days were strangers who came warm from revival scenes with elevated expressions of desire for more grace and faith and love, more holiness of purpose and activity in duty, and more of the spirit which "is life because of righteousness," and the exercises were of a character to cheer the Christian's heart when it is in a state of preparation to receive the truths and promises of God's Word and to be governed by them.

The remarks of a minister who said he was from the West, as he noticed what he had witnessed of the power of grace in sinners' hearts in convincing them of sin and in bringing them to submission to Christ, appeared to command the attention of all. He said, the sinner under conviction could see something of the guilt of sin, but no human being could measure its enormity. The sinner could see enough to read his own condemnation and no way of escape but in the atonement of Christ, but none could fathom the depths of guilty transgression any more than they could fathom the depths of God's love, which had provided an atonement for transgression. In the community where he lived this power of grace in sinners' hearts had been manifested in hundreds who had passed from death unto life and were giving evidence of the great change which had been wrought in them by their efforts to make known the great salvation.

Another had seen fifty and more at a time crying for mercy in one of the most steady churches in the land. No one supposed that these revivals were the results of fanaticism or faulty enthusiasm. They were the results of the operations of Divine truth upon the hearts of men—converted and unconverted,—and were the means of substantial blessings to all who felt their influence.

One day the 3d chapter of the Gospel by St. John, which was read by the leader at the opening, was the subject of remark by several ministers of different denominations, and the substanial agreement in sentiment as expressed by them of the important doctrines and teachings of that chapter were noticeable. The necessity of regeneration in order to "see the kingdom of God," was much dwelt upon, and also the love of God as manifested in providing a Saviour—"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life;"—and the duty of response to these glorious manifestations was urged with demonstration of the Spirit and with power. The speakers appeared to be personally unacquainted with each other and to have come from places remote from each other. Those who more commonly attend appeared to be quickened with new and more hopeful life.

A stranger from England said, some years ago his wife was in this meeting, and was so much impressed with its importance that she made preparations to establish one on her return home. She has since died and gone to glory, and he came to this country to reside with his children in a neighboring city. He had come from that city 80 miles for the express purpose of attending this meeting, and he found it to be much more interesting than he expected. He had read the "Power of Prayer," but did not expect at the time ever to see the place or the characters mentioned in that book, or to shake hands with the founder of the meeting; and he felt that the Lord had been gracious to him in permitting him to see and witness the things of which he had heard and read so much.—*New York Observer.*

A REVISED COMMON PRAYER BOOK.

(*Star.*)

The Book of Common Prayer, &c. Prepared for use in the Evangelical Churches. Also, Introduction to the above. (London: W. J. Johnson, 121, Fleet Street.)

A considerable number of the best friends of the Established Church have been most solicitous for a careful revision of her services, and to remove all the Romish and Semi-Romish elements from the Book of common prayer. As the result of their laudable convictions they now give the fruit of their labours in this amended "Book of Prayer," with an introduction thereto. While they have done their work faithfully they have exhibited great care and circumspection; so that they might be real reformers and not distinctionists of the Church and faith of their adoption. The "Prayer Book" they have given us would fully meet the desire of all spiritual evangelical Churchmen, and, if received, would do more to preserve the vital power and usefulness of the Church than any other process its best friends could devise. In the small volume they published as an "Introduction," they denote the changes they have made and the grounds on which they have been adopted. They have also given a clear and succinct account of the English Liturgy and ancient forms and ceremonies, with the various editions of the Prayer-book itself. They have shown the various Romish rites and forms which they have exploded, and they hint at the possibility of many Nonconformist Churches adopting the "Book of Prayer" now published. Among the omissions and alterations we may first notice the leaving out the Lessons from the Apocrypha, the Athanasian Creed, and sundry parts of the "priestly Confession" and "Absolution." The name "priest" they have changed to "minister;" they have left out "saint" and "saints' days," and have given a variety of other Scriptural renderings, &c. We advise all the true-hearted members of the Church of England carefully to ponder these books, and see if they cannot by these and other means effect a thorough purification of her services from all Popish ideas and utterances, secure a firm and inviolable basis for the future security and prosperity of a Church which has had its noble roll of confessors and martyrs—men who loved it and its sublime and holy truths unto the death.

DOMESTIC OCCURRENCES.

DEATHS.

PRYSE—At No. 11, Meadow Street, Fort, of acute jaundice, Mr. Eliakim Pryse, aged 28 years.

SCOONES—September 27th, on board the S. S. *Benares*, Henry Scoones, Stewart P. and O. Company's Service, aged 35 years.

PASSENGERS SAILED.

By the P. and O. Co.'s steamear *Benares*, Captain W. B. Hall, to Aden and Suez on the 29th, instant:—

For Marseilles.—Mrs. J. R. Arthur and 2 children; Mr. and Mrs. J. B. Peile; Hon. H. S. Maine; Mr. Grant's child; Mr. Gerard Van de Linde; Mr Knevitt; Mr. B. C. Wates; Mrs. and Miss Rogers and infant; Mr. Doering; and Mr. J. Stoddart.

For Southampton.—Mr. T. Fletcher, and 2 children; Mrs. Neele and child; Mrs. Lock and 3 children; Mr. P. Hodkinson; Mrs; Wren and child; Mr. Eales; Mrs. McCulloch; Captain Graham. Mrs. Hannaford; Mrs. Morris; Major W. Cadell; Mr. Abdool bin Sales; Mr. Mead and 3 children; and Mr. J. P. Chevallier.

For Suez,—Major G. G. Pearse and Surgeon Major Knapp.

The following sums have been received from Subscribers to the *Guardian*: Mr. Seager, 3; Rev. J. Paton, 12; D. Don. 6; H. Webb, 15-4-0; Mr. O'Callahan, 12; H. P. Jacob, 5-2-0; E. Hingley, 12; Mr. Myatt, 15-4-0; J. G. White, 24-8-0; Rev. R. V. Moduk, 7-10-0; J. S. Weatherhead, 12; C. E. Chapman, 12; Rev. T. Walz, 11-7-0 Gen. Malcolm, 20; M. Merwanjee, 5; J. Smale, 12; Rev. Mr. Shirt, 7-10-0; Capt. Sibthorpe, 15-4-0.

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